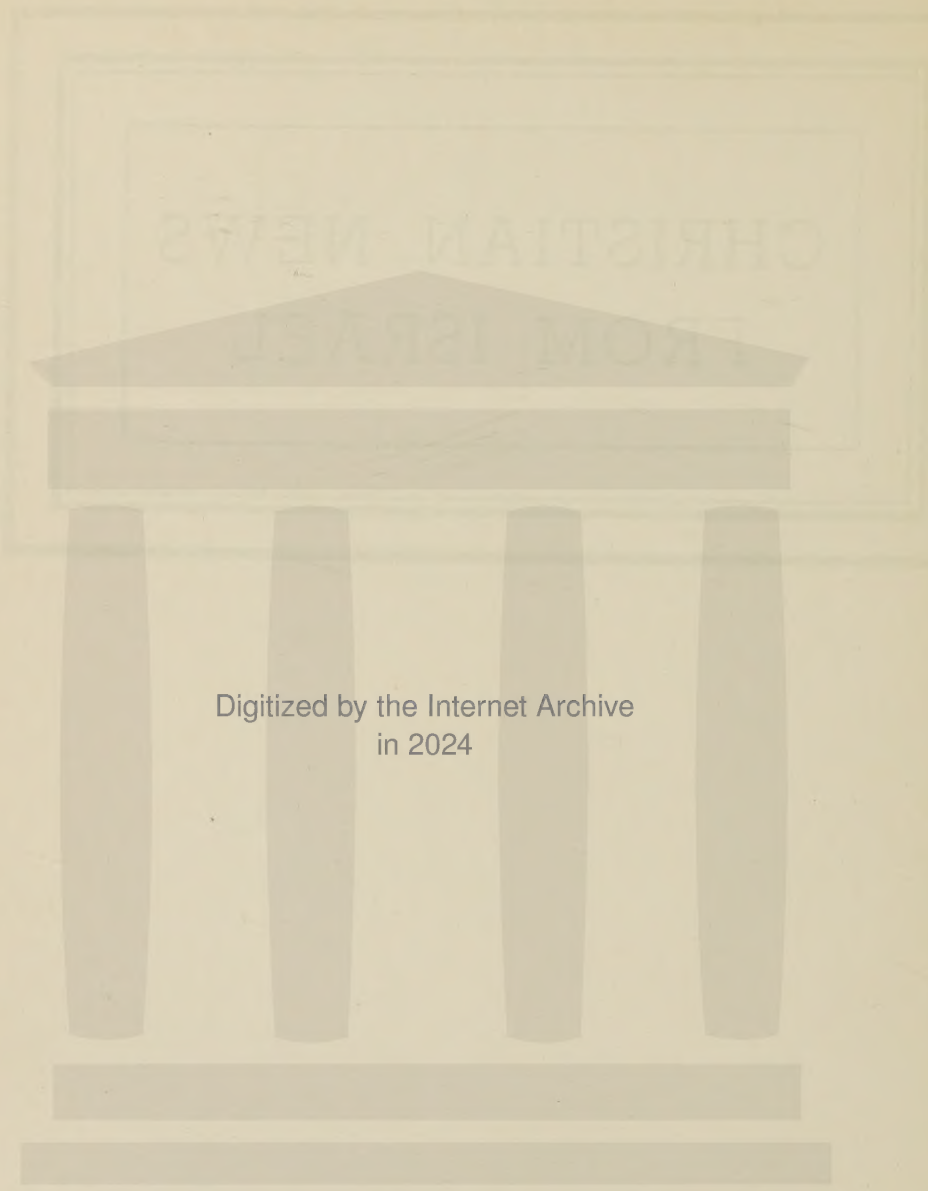


CHRISTIAN NEWS FROM ISRAEL

JERUSALEM



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CHRISTIAN NEWS FROM ISRAEL

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EDITED BY DR. CH. WARDI

GOVERNMENT OF ISRAEL
MINISTRY FOR RELIGIOUS AFFAIRS
JERUSALEM

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CHRONICLE OF EVENTS

NEW YEAR GIFT FOR "ST. PETER ON THE SEA"

On 1 January, a presentation of three oil paintings and two crucifixes was made to the Franciscan church of St. Peter on the Sea in Jaffa by the Ministry for Religious Affairs: these gifts had been received from the America-Israel Cultural Foundation. The paintings—one depicting St. Elizabeth and the Holy Family, another St. Rita holding the Sacred Heart, and the third St. Francis preaching to the birds, fishes and animals—are all by Spanish artists of the 17th century. The crucifixes, painted on wood and decorated with Aztec and Christian symbols, are obviously of Mexican workmanship.

ELECTRIC LIGHT FOR SHRINES IN EYN KEREM

On 1 January, the Christian shrines situated in the ancient Judaeen village of Eyn Kerem were lit for the first time with electric light supplied by the Jerusalem Electric Corporation. This was made possible by the contribution of the Ministry for Religious Affairs towards the cost of connecting a power supply line and by the facilities for payment accorded by the Corporation to the institutions concerned. The establishments to benefit by the new facilities are: the church of St. John; the church of the Visitation; the French convent of Our Lady of Zion; the hospice of St. Vincent of Paul; and the Russian *Gorniensky* convent.

LADIES OF NAZARETH CELEBRATE CENTENARY OF THEIR HAIFA SCHOOL

At the end of 1958, the "Ladies of Nazareth" celebrated the hundredth anniversary of the foundation of their school in Haifa. To mark the occasion, pontifical mass was celebrated in their chapel by the Latin Patriarch in the presence of the French Ambassador to Israel. The history of the institution, which from modest beginnings grew into a most flourishing school with hundreds of pupils, was recalled in a sermon by the Rev. Father Agostino, O.C.D. The ceremony was attended by numerous friends

and guests from Haifa and abroad, including the Rev. Mother Gertrude Giles, Superior-General of the "Ladies of Nazareth".

Apart from the school in Haifa, the "Ladies" also maintain institutions in Nazareth, Acre and Shephar-'Am.

NON-JEWISH STUDENTS AT THE HEBREW UNIVERSITY

Ninety-three Moslem, Christian and Druze students enrolled this year at the Hebrew University: fifty in the Faculties of Humanities and Social Sciences, and the remainder in those of Medicine (15), Dentistry and Pharmacy (5), Law (16), and Sciences (7).

Most of the Arabic-speaking students come from the villages of Galilee and the Little Triangle. The communities of Nazareth, Jerusalem and Haifa are also represented.

The foreign non-Jewish group numbers twenty students, from Belgium, Burma, Canada, Ethiopia, Finland, France, Germany, Ghana, Greece, India, Mexico, the Netherlands, Spain, Switzerland, Thailand and the U.S.A.

The Christian students include a Benedictine monk from the Netherlands, a Dominican Father from France, two Franciscan Fathers—one from France and one from Spain—and a French nun belonging to the congregation of Notre-Dame de Sion. All but one of these clerical students study Bible and *Judaica*; the Spanish Franciscan is studying Israel law.

GRANTS AND SCHOLARSHIPS TO ISRAEL NON-JEWISH STUDENTS

Of the seventy-three Israel non-Jewish students attending the Hebrew University, twenty-four received grants and scholarships this year to enable them to pursue their studies. One graduate, an Arab woman student, enjoys a special grant enabling her to do post-graduate work at the Chicago School of Social Work. The scholarships and grants are provided by the following funds:

- 1) The Judah L. Magnes Fund (offering two scholarships per annum, each in the amount of \$450), established by Mr. James Marshall of New York in memory of the first President of the Hebrew University, for the benefit of Arab students exclusively;

- 2) The Dr. Werner Senator Fund, for Arab students and for Jewish students studying Arab subjects;

- 3) The Arab Students' Fund, intended mainly to help first year students;

- 4) General assistance funds, awarding prizes to Jewish, Christian, Moslem and Druze students impartially.

Scholarships and prizes for Arab students are also awarded at the Israel Institute of Technology in Haifa.

1,500 EASTERN ORTHODOX PILGRIMS CROSS TO BETHLEHEM

On 6 January, 1,500 Israel Christians who follow the Julian Calendar passed through the Mandelbaum Gate to Jordan in order to attend Christmas services in Bethlehem. They were given permission to stay abroad for 36 hours and to take with them a certain amount of foreign currency.

Another 200 pilgrims who applied for this privilege were refused entry to the Old City by the Jordan authorities. Among them were the Melkite Archbishop of Galilee, the Head of the Russian Orthodox Ecclesiastical Mission, a number of Russian citizens (both lay and clerical), and a group of local Armenians. No reason was given for these refusals. It may be recalled that at Christmas of 1957, Soviet citizens were allowed by the Jordanians to cross the lines, but at Easter of 1958 their applications were rejected.

SELMA LAGERLÖF COMMEMORATED IN ISRAEL

On 10 January, the work and personality of Selma Lagerlöf, Sweden's great poet and novelist (1858–1940) were the theme of a literary programme broadcast by Kol Israel (the Israel Broadcasting Service). The programme included a talk by I. Schverin, recollecting the painter's visit in 1935 to the writer's estate; an appraisal of her poetic genius, by Y. Tversky; and readings of passages from her novel *Jerusalem*. She was also the subject of a special broadcast for young people and of articles in several Hebrew newspapers and journals.

It may be recalled that Selma Lagerlöf made a pilgrimage to the Holy Land in 1899–1900 (in this, following in the footsteps of an earlier Swedish pilgrim and writer: St. Birgitta, 1302–1379). This pilgrimage provided the material for her famous novel *Jerusalem* (1901–1902), and *The Legends of Christ* (1904). *Jerusalem* tells the story of those Swedish sectarians who, towards the end of the last century, came to Palestine to await the return of the Messiah. Together with other members of the sect hailing from the U.S.A., they founded what was later known as the American Colony.

GREEK ORTHODOX ECCLESIASTICAL COURT OF APPEAL

On 21 January, the Greek Orthodox Patriarch of Jerusalem informed the Minister for Religious Affairs that a Greek Orthodox Ecclesiastical

Court of Appeal had been established in Israel. The President of the Court is His Grace Kyr Epiphanius, Archbishop of Philadelphia; members of the Court are the Archimandrites Michael and Germanos and Mr. Loutfalla Hannah.

The Greek Orthodox Church already maintains three religious courts of first instance, situated in Jaffa, Acre and Nazareth. The law applied in these courts is the Byzantine Canon Law, of which no officially approved collection exists. For practical purposes, a Summary containing the principal laws concerning matters of personal status has been compiled by Mr. Miltiades Karavokyros. The Summary was translated into Arabic in 1930 by Mr. George Siksik and published at the expense of the Government of Palestine.

VISIT OF SWEDISH BISHOP

On 5 February, the Right Rev. John Cullberg, Bishop of Vaesterås in Sweden, crossed into Israel through the Mandelbaum Gate following a fraternal visit to the Church of Cyprus on behalf of the World Council of Churches. Accompanied by the Secretary of the Committee for Inter-Faith Understanding in Israel and in the World, he visited Jerusalem, Haifa, Nazareth and Tel Aviv. He left for Geneva on 9 February.

Bishop Cullberg, who was formerly Professor of Philosophy at the University of Uppsala, is the author of several works on "existentialist" religious philosophy. He acknowledges his indebtedness to Martin Buber and other existentialists, but especially to the Swedish philosopher Erik Gustaf Geijer. His latest work is entitled *Faith and Reality*.

THE DAY OF MAR MAROUN

On 9 February, the national festival of Mar Maroun was celebrated by the Maronite Community in Israel. Solemn liturgies were performed in the Maronite churches of Gush-Halav (Jish), Haifa, Jaffa and Nazareth. It may be recalled that Mar Maroun, or St. Maro, a Syrian hermit who died about the year 410 C.E., is considered to be the spiritual father of the Maronite Church and nation, of which the cradle was the monastery of Beit Maroun, erected in his memory by his disciples.

The Maronite Community in Israel numbers about 2,500 souls, mostly resident in villages of Upper Galilee. With the exception of the monastery in Jaffa, Israel Maronites are under the jurisdiction of the Archbishop of Tyre, who enjoys the privilege of freely visiting his flock in this country.

PASTORAL VISIT OF COPTIC BISHOP

On 9 February, Anba Ghobrial el-Anthouni, Coptic Bishop of Jerusalem, accompanied by Father Jeremiah el-Anthouni, Administrator of the Coptic monasteries of the Old City, crossed from Jordan to Israel to visit the Coptic Community here and to inquire into the situation of Coptic Church property. He stayed here until 16 February and, while in Jerusalem, he was received by Rabbi Y.M. Toledano, Minister for Religious Affairs.

Anba Ghobrial was able to occupy the Episcopal See of Jerusalem (which had remained vacant since the death of Anba Jacobus three years ago) only a few weeks prior to his visit to Israel. It may be recalled that, when relations between Jordan and Egypt were broken off two years ago, the Jordan Government expelled the Coptic clergy, except for a very few who were allowed to remain in the Old City.

CLOSING CEREMONIES OF MARIAN YEAR

On 11 February, the Marian Year 1958, which was dedicated to the commemoration of the hundredth anniversary of the visions of Bernadette Soubirous of Lourdes, was concluded in Nazareth by a ceremony jointly performed by Latin, Melkite and Maronite clergy. Mass was chanted by the Most Rev. Father Alfredo Polidori, Custodian of the Holy Land; the sermon was preached by the Rev. Father Nathanael, Melkite Parish Priest.

On 14 February, a similar ceremony was held at the chapel of Notre-Dame de France in Jerusalem. In Haifa, the event was solemnized by an inter-ritual *triduum*, held from 16 to 18 February, which was presided over by the Greek Catholic Archbishop of Galilee. The Melkite liturgy held on the concluding day was followed by a torch-light procession.

YMCA BUILDING FOR NAZARETH

On 16 February, an appeal was launched among Israelis to raise IL.50,000 towards the cost of erecting a YMCA building in Nazareth. A further sum of \$150,000 will be provided by the International Committee of YMCAs of the U.S.A. and Canada.

The YMCA in Nazareth, which was founded in April 1950, already has more than three hundred members. Its new building will include a centre with outdoor play facilities for children, a hostel, a club-room and a library, and will serve as a recreational and social centre for Moslem,

Christian and Jewish youth in the rapidly growing town of Nazareth and its outlying district.

Construction of the building will begin in 1960, according to Mr. J. W. Ogg, Director of the Building and Furnishing Service of the National Council of YMCAs in the U.S.A. and Canada, who recently visited this country.

PRESIDENT VISITS LIBRARIES OF JERUSALEM CHRISTIAN INSTITUTES

On 23 February, President Ben-Zvi visited the libraries of the Swedish Theological Institute and the Memorial Church of St. Andrew in Jerusalem. He was very pleased to find in the Swedish Theological Institute an old Samaritan inscription engraved on a stone, possibly dating back to the third or fourth century C.E.

The President expressed considerable interest in the numerous old "itineraries" and travel books of the Holy Land dating from the 16th and 17th centuries which are kept in that library, and asked permission for two of them—the German translations of Harant's *Christian Ulysses* (1678) and Thevenot's *Travels in the Levant* (1693)—to be sent to his residence for perusal.

The President also showed interest in the research work carried out at the Institute, and, with a volume of the *Talmud Yerushalmi* before him, he discussed a passage of the *Haggadah shel Pesach* with Professor Kosmala, Director of the Institute.

It may be recalled that the President had formerly visited the libraries of the Pontifical Biblical Institute and of the Abbey of the Dormition.

DAY OF ST. ALEXIS IN JERUSALEM

On 25 (12 Old Style) February, St. Alexis' Day, named after the Metropolitan of Moscow and All Russia who died in 1378, a solemn liturgy was performed in the Russian *sobor* of Jerusalem in honour of Patriarch Alexis of Moscow. The ceremony was conducted by His Grace Kyr Athenagoras, Greek Orthodox Archbishop of Sebastia, who came for the occasion from the Old City, accompanied by several archimandrites and deacons.

After the ceremony, a reception was held at the Russian Ecclesiastical Mission. Among those present were the Soviet Ambassador, the Yugoslav and Rumanian Ministers, the Greek Diplomatic Representative, the Hungarian Chargé d'Affaires and the British Consul in Jerusalem. The guests

also included the Greek Orthodox Metropolitan of Nazareth, representatives of sister Churches, and senior Government officials.

DEPARTURE OF HEAD OF RUSSIAN ECCLESIASTICAL MISSION

On 1 March, the Rev. Archimandrite Nicodeme (Rotov), Head of the Russian Ecclesiastical Mission in Jerusalem, left Israel for Moscow to take up his new appointment with the administrative staff of the Moscow Patriarchate.

Father Nicodeme arrived in this country in 1955 as a member of the Mission: in 1956, he assumed its direction and was promoted to the rank of archimandrite. He recently travelled to Syria to attend the funeral of the Orthodox Patriarch of Antioch, and, together with Dr. Dobriniev of the Leningrad Theological Academy, he also travelled to Ethiopia and Egypt to visit the Ethiopian and Coptic Churches.

PROJECT FOR CHURCH OF ANNUNCIATION APPROVED IN VATICAN

On 2 March, His Eminence Cardinal Tardini, Secretary of State, informed the Most Rev. Father Agostino Sepinski, Minister-General of the Friar Minors, that "the competent Commission had no objection to the project of the new Sanctuary of Nazareth as prepared by Architect Giovanni Muzio of Milan. The Franciscan Order was therefore free to begin the work, provided that it was in a position to carry out the project and that circumstances would permit execution."

It may be recalled that a project for the church of the Annunciation had already been prepared by Architect A. Barluzzi in 1954 (see "Christian News from Israel", Vol. V, No. 3-4, p. 18), but, owing to criticism, had been abandoned.

The new church will consist of two storeys. The first, which will be underground, will house archaeological remains and contain the Grotto of the Annunciation; the upper storey will be the main church.

BELGIAN PRIEST THE GUEST OF THE ISRAEL COMMISSARIAT OF THE BRUSSELS EXHIBITION

On 3 March, the Rev. Father Adolphe Viseur, the Belgian priest who chanced to be the millionth visitor at the Israel pavilion at the International and Universal Exhibition of Brussels, arrived in this country for a stay of six weeks as the guest of the Israel Commissariat General for the Brussels Exhibition. Abbé Viseur, as a student at the University of

Louvain, is preparing a thesis on the *Book of Yosiphon*, a 10th century work — often incorrectly ascribed to Josephus Flavius — on the period and destruction of the Second Temple; and he utilized his stay in Israel to perfect his knowledge of Hebrew and to consult with Hebrew University professors on his research. He also made a thorough tour of the country, devoting much time to conversations with Jewish and Christian personalities. On Easter Sunday, he had the privilege of saying mass before Queen Elizabeth of Belgium at the church of St. Joseph in Nazareth.

On his return, Father Viseur intends to dedicate himself to fostering closer contacts between his countrymen and the Christians of Israel.

BISHOP BERGGRAV COMMEMORATED IN ISRAEL

On 9 March, a solemn service was held at the Scandinavian Seamen's church in Haifa in memory of the late Bishop Eivind Berggrav, Primate of Norway. The sermon was preached by the seamen's pastor, Per Faye-Hansen, who read the Bible texts which had been chosen by the Bishop himself for his memorial service. At the end of the ceremony, Dr. Chaim Wardi, Counsellor on Christian Affairs to the Israel Minister for Religious Affairs, spoke on what Bishop Berggrav meant to Israelis. He said that the late Bishop had been known in Israel not only as an outstanding Church leader of great intellectual honesty and independence of views, but especially as the protagonist of the Norwegian Church's resistance to Quisling and Hitler. For breaking with the regime that threatened to destroy the soul of Norway, Bishop Berggrav was denounced by Quisling as a "traitor deserving to be executed"; but what he and those who went with him really achieved was to prevent a schism between Church and nation, thus securing the future of the Norwegian Church and winning for Norway and that Church the esteem of freedom-loving men throughout the world.

SPRING TERM AT THE PONTIFICAL BIBLICAL INSTITUTE

On 10 March, a group of student priests, hailing from Italy, France, Belgium, the Netherlands, Scotland, Mexico, Cuba and Colombia, arrived in Jerusalem for a four-month course of studies at the Pontifical Biblical Institute. The priests, who recently completed their two-and-a-half-year course at the Pontifical Biblical Institute in Rome, are studying here Hebrew, biblical geography and archaeology. Their pro-

gramme includes lectures by professors of the Hebrew University and visits to the sacred and historic sites.

On 1 April, they were the guests of honour at a reception given by the Superior of the Institute, Father Robert North, S.J., who in this manner wished to afford them the opportunity of meeting scholars and other personalities of the Jewish and Christian Communities of Jerusalem.

VISIT OF MGR. HAKIM TO THE HEBREW UNIVERSITY

On 11 March, His Exc. Mgr. Georges Hakim, Greek Catholic Archbishop of Galilee, accompanied by his secretaries, the Rev. Fathers Maximos and Anthony, visited the Hebrew University at the invitation of Professor Benjamin Mazar, its President. The Archbishop was shown the new buildings erected during recent years, including the premises of the newly-opened Archaeological Department and the safe containing the Dead Sea Scrolls.

On the occasion of his visit, Mgr. Hakim presented the University with a Persian manuscript on the Art of Divination and Physiognomics, entitled *Shikal ve shamayil dar fann shogun vequiyafet*. The manuscript, beautifully illuminated and illustrated with coloured miniatures, has been incorporated in the Collection of Oriental Manuscripts of the Jewish National and University Library.

AUSTRIAN HOSPICE IN NAZARETH BECOMES HOSPITAL

On 11 March, an official communication was received at the Ministry for Religious Affairs to the effect that the so-called Austrian Hospice in Nazareth—which, in accordance with a declaration issued by the Sacred Congregation of the Religious on 5 December, 1958, had come under the direct supervision of the Order of St. John of God (*Fate-Bene-Fratelli*)—has now been converted into a regular hospital under the directorship of Dr. Elias Srouji of Nazareth. The institution will be known as “The Holy Family Hospital”. The Prior-General of the Order, the Very Rev. Father Moses Bonardi, personally supervised the work of conversion.

The Order of St. John of God, numbering some three thousand members, maintains hospitals in many parts of the world and employs thousands on its medical and auxiliary staffs.

DUTCH PILGRIMAGE

On 18 March, a group of twenty-eight members of the Netherlands Protestant Union, headed by Dr. A. Beek, Professor of Theology at the

University of Amsterdam and President of the Israel-Holland League, arrived in Israel for a three-week visit. One of the pilgrims was Miss Alida van Daalen, teacher of Hebrew and Aramaic at the University of Amsterdam, who is now working on a thesis on Samson.

Dr. Beek, who had already been in this country twice before, said in an interview that he had become conscious of the Jewish problem only at the time of Hitler. He thought that a heavy burden of guilt lay on Christendom, which could only partially be lifted by helping Israel in its struggle for survival and advancement. Dr. Beek added that he always opposed missionary activities for, in the religious domain, Jews had everything that the Christians possessed.

VISIT OF PROMINENT GERMAN BANKER

On 24 March, Dr. and Mrs. Hermann J. Abs arrived in Israel on a three-week tour as the guests of the Israel Reparations Mission in Cologne. They were welcomed by Ambassador and Mrs. Shinnar. In the course of his thorough visit of the country, Dr. Abs, who is Director of the Deutsche Bank at Frankfurt and President of the German-American Economic Association, met the Minister of Finance, the Governor of the Bank of Israel, and numerous bankers, economists, industrialists, and Government officials.

A Catholic and a Knight of the Holy Sepulchre, Dr. Abs also visited the Melkite Archbishop of Galilee, the Abbot of the Dormition and Mgr. Antonio Vergani.

On Easter Sunday, Dr. and Mrs. Abs attended mass at the church of St. Joseph in Nazareth. While they were in Jerusalem, receptions were given in their honour by the Minister of Finance and the Counsellor for Christian Affairs.

INDEPENDENCE DAY OF GREECE AND CYPRUS

On 25 March, the Independence of Greece was celebrated by hundreds of Greek citizens, both Jewish and Christian, residing in Israel, in meetings and religious services throughout the country.

On the same occasion, the approaching independence of Cyprus was also mentioned in prayers and public addresses.

In Jerusalem, a solemn liturgy was performed by the Rev. Archimandrite Ignatios in the church of St. Simeon in Katamon. Later in the day, a reception was held at the Greek Consulate-General, in the course of which an address on the Greek struggle for independence was deli-

vered by Mr. V. Papayanos, Vice-Consul, and folk dances were performed by children in Greek national costume. In Jaffa, a thanksgiving service was celebrated by Kyr Isidoros, Metropolitan of Nazareth. Festivities were also held in Haifa and smaller centres. "Long live Makarios and Grivas!" and "Hail the EOKA fighters!" were the main slogans heard at all the above religious and patriotic meetings.

ANNUNCIATION IN NAZARETH

On 25 March, the city of Nazareth was host to His Beatitude Mgr. Alberto Gori, Latin Patriarch of Jerusalem, who arrived there to celebrate the Feast of the Annunciation.

Large throngs of people, including clergy and notables of various denominations, welcomed the Patriarch at the approaches to the city. He was received by the Military Governor, the Mayor and the Chief of Police at the Casanova Hospice. Preceded by groups of boy scouts and accompanied by dense crowds, the Patriarch was led by the people to the church of St. Joseph, where he celebrated solemn high mass.

VISIT OF QUEEN ELIZABETH OF BELGIUM

On 26 March, Her Majesty Queen Elizabeth of Belgium arrived in Israel on a private visit. Her Majesty, who was accompanied by a retinue which included the Israel Ambassador to Belgium and Mrs. Raphael, stayed in the country for eight days and visited a large number of cities, settlements, villages, shrines and institutions. Her programme included *inter alia*: a pilgrimage to the Old City and to Bethlehem on Good Friday; dinner with the President and Mrs. Ben-Zvi, in the course of which she met the Prime Minister and Mrs. Ben-Gurion; a pilgrimage to Nazareth, where she attended Easter mass and visited the Grotto of the Annunciation; the inauguration of the Archaeological Institute of the Hebrew University, which has been named after her; a detailed tour of Jerusalem including Mount Herzl; and a gala concert of the Israel Philharmonic Orchestra given in her honour in Tel Aviv.

At the express wish of the Queen, court etiquette was not adhered to and the visit bore an informal character. As a result, the royal visitor was able to communicate with the people, who warmly welcomed her throughout the country. Enthusiastic crowds waited for hours along the routes to greet her with cheers; children waved flags and presented her with bouquets. Her Majesty visibly enjoyed these spontaneous and sincere

manifestations: she often stopped to speak to people whom she chanced to meet and kissed the children who offered her flowers.

This was the first visit to Israel of a Catholic Sovereign.

CATHOLICS OF ISRAEL THANK POPE FOR OMITTING OFFENSIVE REFERENCE TO JEWS

On 28 March, a telegram signed by Mgr. A. Vergani, President of "The St. James' Guild" (the Catholic Action Association in Israel), was sent to His Holiness Pope John XXIII to express Israel Catholics' appreciation of the Pope's decision to have the words *perfidis* and *perfidiam* referring to the Jews, omitted from the prayer of Good Friday.

It may be recalled that in the course of the function performed on Good Friday, Catholics throughout the world pray for the enlightenment and conversion of the Jews, in which prayer the words *pro perfidis Judaeis* and *perfidiam Judaicam* occur. These words were for many centuries understood to mean—and actually were translated into the vernacular as—"the perfidious Jews" and "Jewish perfidy". In June 1948, perhaps as a result of representations made to the late Pope Pius XII from both Jewish and Christian circles, the Sacred Congregation of Rites issued a *declaratio* to the effect that there was no objection to having the above words, when translated into the vernacular, rendered by expressions meaning "unbelief" and "unbelieving": *Non improbari, in translationibus in linguas vulgares, locutiones quarum sensus sit: 'infidelitas, infideles in credendo.'* (A.A.S. 1948, p. 342).

This year for the first time in history, at the ceremony of Good Friday, presided over by Pope John XXIII in the church of The Holy Cross in Jerusalem, in Rome, the two epithets were omitted altogether and Cardinal Cento, who officiated, read the prayer as follows: "*Oremus pro Judaeis . . .*"

Public opinion in Israel greeted this change in the text of the *Oremus* with deep satisfaction, auguring from it more humane and more dignified relations between Jews and Christians throughout the world.

EASTER 1959

Eastertide this year saw a large number of prominent guests and visitors from many countries and of various denominations attend services and take part in pilgrimages to the Holy Places.

On Maundy Thursday, the traditional pilgrimage of the Franciscan Fathers to the Coenaculum took place. The group was led by the Most

Rev. Father Alfredo Polidori, Custodian of the Holy Land, and included His Exc. Dr. Rodolfo Garcia Arias, the Argentine Ambassador to Israel, and Monsieur André Favereau, French Consul-General in Jerusalem.

On Good Friday, Her Majesty Queen Elizabeth of Belgium crossed to the Old City to attend the procession along the Via Dolorosa. She also visited Gethsemane and the Mount of Olives.

On Holy Saturday, members of the Diplomatic and Consular Corps and numerous groups of foreign pilgrims, including Mrs. Eleanor Roosevelt (who had come to Israel to inaugurate the Eleanor Roosevelt Chair of History and Philosophy of Science at the Hebrew University), crossed the border to attend services in the church of the Holy Sepulchre. Altogether some 1,500 pilgrims from Israel and abroad crossed to the Old City.

In Israel, Easter was ushered in on Saturday night with the celebration of the Easter vigil in Catholic churches throughout the country and especially in Nazareth. Easter Sunday saw Queen Elizabeth in the church of St. Joseph of Nazareth and at the Grotto of the Annunciation.

Protestants in Jerusalem held a united Easter Sunrise service on the terrace of the Scottish Memorial Church of St. Andrew. Services were also held at the YMCA and at Protestant churches in Jaffa, Haifa and Nazareth.

VISIT OF INDIAN BISHOP

On 31 March, His Exc. Mgr. Longinus Gabriel Pereira, Titular Bishop of Vada and Auxiliary Bishop of Bombay, arrived in Israel on a short visit. He was greeted at the Mandelbaum Gate by several priests and by an official of the Ministry for Religious Affairs. After a luncheon with the Melkite Archbishop of Galilee, he visited Eyn Kerem and Mount Zion and then proceeded to Galilee and on to Rome.

A native of Palli, Bandra, Bishop Pereira is the right hand of Cardinal Gracias, Archbishop of Bombay. The archdiocese of Bombay today contains 12 ecclesiastical districts and 84 parishes, and is served by 350 priests. The entire Catholic population of India numbers more than five million souls and is led by 15 archbishops (including the Cardinal), of whom 12 are Indians; 47 bishops, of whom 26 are Indians; and three auxiliary and one coadjutor bishop, all of them Indians.

INDEPENDENT CYPRUS' FIRST "AMBASSADOR"

On 31 March, an exhibition of paintings by the Cypriot artist, Pol. George Georgiou, was opened at the Bezalel National Museum in Je-

rusalem by Mr. Walter Eytan, Chairman of the Museum's Board of Trustees. The paintings on display included Cypriot landscapes, churches and monasteries, and portraits of Cypriot peasants and monks.

Mr. Georgiou, a native of Famagusta, and formerly a lawyer, began to devote himself to painting some eighteen years ago at the age of 40, and has exhibited in Oxford, London, Paris, Milan and Basle.

Mr. Eytan remarked that it was indeed a happy chance that the exhibition, which had been planned many months ago when the Cyprus crisis reached its climax, should be opened on the eve of the island's independence. The artist was thus "the first ambassador that independent Cyprus has sent abroad."

One of the paintings entitled "Othello Tower"—depicting Jewish refugees from Europe, en route to Palestine, being forcibly landed in Cyprus—was purchased by the Ministry for Foreign Affairs and will be housed in the premises of the future Israel Representation in independent Cyprus.

SCANDINAVIAN SEAMEN'S CHURCH MARKS TENTH ANNIVERSARY

On 2 April, the Scandinavian Seamen's church in Haifa celebrated the tenth anniversary of its foundation with a religious service, a reception and an Israel film show.

The service was conducted by the Rev. Per Faye-Hansen, founder and pastor of the church, in the presence of a large group of friends, Scandinavian and Finnish seamen and residents, the Norwegian Chargé d'Affaires in Israel, Mr. Per Vennemoe, and senior officials of the Ministry for Religious Affairs.

In a short address, Pastor Faye-Hansen gave a survey of the origin and activities of the church. Mr. Vennemoe stressed the importance of its work for the relations between Norway and Israel. Dr. S. Colbi, of the Ministry for Religious Affairs, brought greetings from the Israel authorities, and emphasized the positive approach of the institution to the problems of Israel. A choir of Swiss friends of the church sang between the films.

On the aims and character of the church see p. 33.

NEW CHURCH AT RAMA

On 11 April, a new Catholic church was consecrated by the Latin Patriarch of Jerusalem at the village of Rama in Upper Galilee. The new white stone building, situated on a hill-top commanding a beautiful view, was designed by Mr. Anis Sroujy of Nazareth. Presided over by the

Patriarch, a high mass was celebrated by Mgr. Joseph Ryan, Representative of the Pontifical Mission in the Middle East. After the ceremony, a banquet was held in which some 100 guests took part, including the Melkite Archbishop of Galilee, members of the Haifa Consular Corps, Army officers, and senior Government officials.

The village of Rama, situated on what may have been the site of the biblical town of Remeth, mentioned in Joshua 19:21, has a prosperous population of Moslems, Druzes and Christians, including a Latin community of some 200 souls.

BIBLE CONGRESS IN JERUSALEM

On 11 April, the seventh Bible Congress, organized by the Israel Society for Biblical Research, was opened at the National Convention Buildings in Jerusalem in the presence of the Prime Minister, Mr. Ben-Gurion. The two thousand participants included teenagers and greybeards, townsmen and countryfolk, orthodox and liberal Jews. Conspicuous in the audience were Christian clergymen in their characteristic robes. Most of those who attended carried a Bible to follow the quotations. The Congress, which lasted four days, in the course of which thirty-six lectures were delivered, had as its main themes the books of Jeremiah and Ezekiel.

The Israel Society for Biblical Research has at present a membership of some two thousand in its twenty-one branches all over the country. It has recently extended its activities by establishing a Jewish World Bible Society.

ARMENIAN VICAR PROMOTED BISHOP OF BUENOS AIRES

On 16 April, the Rev. Father Papken Abadian, Senior Vicar of the Armenian Patriarch of Jerusalem, left Israel for Etchmiadzin, the religious capital of Armenia. There, on 10 May, he was consecrated bishop by His Holiness Vazken I, Catholicos of all Armenians. After his consecration, the Right Rev. Abadian proceeded to Buenos Aires to take up the post of Bishop of the Armenian (Gregorian) Church of South America.

Bishop Abadian, born in Aintab (Turkey) in 1917, came to this country as a child and has spent most of his life here. He was ordained in 1939, promoted to the rank of archimandrite in 1941, and, in 1948, entrusted with the care of the Armenian Community and Church properties in Israel.

Bishop Abadian leaves in this country many friends and admirers who

all, including the Editor of this Review, wish him success in his new responsibilities.

NEW COPTIC PATRIARCH

On 20 April, Bishop Mina al-Baramoussi, born Azar Youssef Atta, was elected Patriarch of the Coptic Orthodox Church. The ceremony took place in the Cathedral of St. Mark in Cairo. In accordance with an ancient custom, it was a little boy who, amid prayers, opened the envelope which lay on the altar and contained the names of the three candidates; he then drew the slip with the name of the man to become the 116th successor to St. Mark: "The Most Holy Pope and Patriarch of the Great City Alexandria, of Abyssinia, Nubia, the Pentapolis, and of all the country evangelized by St. Mark."

The new Patriarch was born 56 years ago. At the age of 28, he withdrew to the desert where he lived for five years as a solitary monk. Since 1936, he had been in charge of a church in Cairo. On his accession to the throne, he took the name of Kyrillos VI.

The Coptic Orthodox Church of Alexandria, which at one time had one hundred dioceses (reduced by the end of the 16th century to ten only), numbers at present fifteen, including the diocese of Jerusalem. The *mutran* of Jerusalem is represented in Israel by a vicar residing in the monastery of Jaffa.

EVANGELIST "PROPHETIC" RALLY IN JERUSALEM

On 24 April, 135 members of the American Association for Jewish Evangelism arrived in Israel to hold a "Prophets' Conference" in the Holy Land.

The meeting opened on the evening of Tuesday, 28 April, with Dr. Muntz, the leader of the group, speaking on "The History and Destiny of Israel". Next day, Dr. Charles W. Myers, of Long Beach, California, spoke on "The Glory of My People Israel", and Dr. Muntz on "The Problem of the Jew and the Arab in the Holy Land and its Solution".

PASTOR ALEX. WESTIN OF SWEDEN FOR THE SIXTH TIME IN ISRAEL

On 29 April, Kyrkoherde Alex. Westin, Pastor in Helsingborg and preacher to the Swedish Royal Court, arrived in Israel at the head of a group of thirty pilgrims from Sweden. This was the sixth visit of Pastor Westin to Israel, the first having taken place in 1937.

The Pastor and his party spent six days in the country. While in Jerusalem, they made a pilgrimage to Mount Zion and the Coenacle.

In the first four months of 1959, 147 pilgrims from Sweden visited Israel; in all 1958 there had been 410.

EMPRESS OF ETHIOPIA'S VISIT

On 4 May, Her Imperial Majesty Empress Menen of Ethiopia, accompanied by her daughter, Princess Tenagne Worq, and grand-daughter, Princess Sophia Desta, as well as by His Exc. Mr. Defara Worq, Minister of the Imperial Court, and by the Rev. Abba Hanna Gima, Court Chaplain, crossed into Israel from Jordan on a three-day private visit. The Imperial visitor was welcomed on behalf of the Government by Mr. Michael Comay, Assistant Director-General of the Ministry for Foreign Affairs. The Mayor of Jerusalem, the District Commissioner, the District Police Commander, and other senior Government officials were also present.

The Empress had arrived in Jordan some ten days previously to spend Eastertide in the Holy City.

On 5 May, Her Majesty attended a service at the Ethiopian church, Kidane Mariam, situated in the Israel part of Jerusalem, to mark the 18th anniversary of Emperor Haile Selassie's re-entry into Addis Ababa after five years of Italian occupation. It may be recalled that during their exile, Their Imperial Majesties lived for some time in Jerusalem.

In the course of her short stay in Israel, the Empress visited Hadassah and W.I.Z.O. institutions, and made an excursion to Tel Aviv and to the Agricultural Exhibition at Beit Dagon.

SERBIAN ORTHODOX PILGRIMAGE

On 5 May, His Beatitude Kyr German, Patriarch of the Serbian Orthodox Church, leading a delegation of nine, which included the Metropolitans Emilian of Pakrats, Nicanor of Batsakas and Chrysostom of Branitsev, as well as Professors Milosh Erntelian and Stojan Gosevic of the Belgrade Theological Faculty, arrived in Jerusalem from the Old City where they had attended Easter celebrations at the church of the Resurrection. The Patriarchal party, accompanied by His Beatitude Kyr Benedictos, Patriarch of the Greek Orthodox Church of Jerusalem, was welcomed on behalf of the Government of Israel by two senior officials of the Ministry for Religious Affairs. Also at the Mandelbaum Gate to welcome the guests were the Diplomatic Representative of Greece and

the First Secretary of the Yugoslav Legation, the Metropolitan of Nazareth, and other Greek and Russian Orthodox clergy.

Patriarch German, who has recently succeeded the late Patriarch Vi-kentii, came to this part of the world on a pilgrimage to the Holy Places and a tour of the Eastern Patriarchates, thus reviving an old tradition interrupted about three centuries ago, according to which a Serbian Patriarch undertook such a pilgrimage upon his election.

On his arrival in Jerusalem, the Patriarch paid a visit to the Minister for Religious Affairs, Rabbi Y. Toledano. In the evening he was the guest at a reception given by the Minister in his honour.

The Patriarch stayed in the country for three days, visiting the Holy Places and the Orthodox communities of Jerusalem, Tiberias, Kafr Canna, and Nazareth, where he was welcomed by the Metropolitan Isidoros. He also evinced interest in the life and achievements of modern Israel.

The evening before his departure was spent in Jaffa where a reception was given in his honour by the Yugoslav Minister and Mrs. Dragoje Djuric at their residence.

His Beatitude was seen off at Lydda by the Patriarch of Jerusalem, the Yugoslav Minister, the Greek Diplomatic Representative and the Director-General of the Ministry for Religious Affairs.

DAY OF SAINT JOAN OF ARC

On 10 May, the French national festival of St. Joan of Arc, a solemn mass was celebrated at the church of Notre-Dame de France. The ceremony was held in the presence of Monsieur André Favereau, Consul-General of France in Jerusalem, who was welcomed to the church with liturgical honours. Mass was chanted by the Rev. Father Laurent, Superior of Notre-Dame. Among those present were most Christian and many Jewish French residents in Jerusalem as well as numerous friends of France from Israel and abroad.

After the ceremony, refreshments were served on an open gallery of the Notre-Dame monastery overlooking the Damascus Gate.

IN MEMORIAM

ALVARO DE LOYOLA

On 18 February, the death occurred of the Rev. Father Alvaro de Loyola, Vicar (Superior) of the monastery of Mount Carmel.

Born in Navarra in 1916, Alvaro de Loyola came to this country for the first time at the age of seventeen to study philosophy with the Fathers of Mount Carmel. In 1952, he was sent to India to teach theology at the diocesan seminary of Alwaye. Five years later he came again to the Holy Land, this time as Vicar (Superior) of the monastery which was to be the last station of his life.

Father Alvaro is mourned by many friends here and abroad.

ARCHAEOLOGICAL ACTIVITIES IN ISRAEL, 1958-1959

by AVRAHAM BIRAN, M.A., PH.D.

Israel continues to be the answer to the archaeologist's prayer. Far from having exhausted her supply of new discoveries, she is in fact suffering from an *embarras de richesse*. It may sound paradoxical, but the more we build, pave roads or dig irrigation canals, the more we unearth ancient remains and increase our knowledge of the Holy Land.

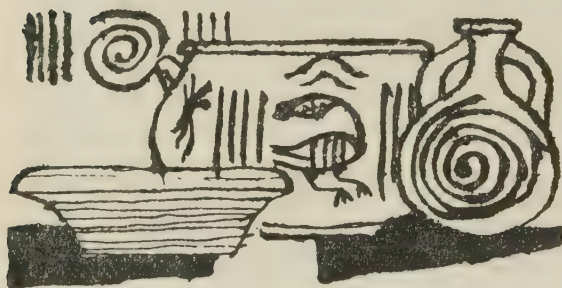


Reconstruction of the Walls of Megiddo

Finds and researches have extended from the southern Negev to the Lebanese border. There have been surveys, trial digs, soundings, full-scale archaeological expeditions and reconstruction of ancient sites. All these, while enriching the fount of our knowledge, have both solved old problems and raised new ones. Thus the excavations at Hazor, which were

discussed by Dr. Yigael Yadin (see "Christian News from Israel", Vol. IX, No. 3-4, December 1958), were the centre of a heated debate at the fourteenth Annual Convention of the Israel Exploration Society. The excavation at Tell Gath by Mr. S. Yeivin, Director of the Department of Antiquities, have established that biblical Gath is to be sought elsewhere. The survey of the Negev by Dr. Nelson Glueck has confirmed the Negev's importance in the history of Israel; and the excavation and reconstruction of the Nabatean and Byzantine cities of Shivta and Abdat are bound to attract tourists and students alike. A bird's-eye survey of the activities of 1958 is attempted in the following pages.

Tell Gath (Tell Sheikh Ahmed el Areini)



Philistine earthenware

A report of the first two seasons' excavations appeared in "Christian News from Israel", Vol. IX, No. 1-2, June 1958. The third season lasted from 20 May to 17 June and was directed by Mr. Yeivin, with Mr. S. Levi as his deputy. The most important fact re-

vealed is a negative one. While some pottery and sherds of the Philistine period were found, they are far too scanty to warrant the identification of this site with the important city immortalized in David's lamentation. The Tell, no longer identified with Gath of the Philistines, was occupied as far as the Chalcolithic and Early Bronze Ages. There is a gap in occupation from Early Bronze II to the Israelite period.

The occupation of the site extended to the Persian and Hellenistic periods.

From the Israelite period many jar-handles of *lamelekh* type were found, and the excavators, albeit with considerable reservation, have suggested a possible identification with Memshat, one of the four cities mentioned on the *lamelekh* jar-handles from the period of the Judaeon Monarchy. Archaeological excavations have yielded a large number of inscribed jar-handles, all belonging to the end of the Kingdom of Judah. They are stamped with a Hebrew inscription: *lamelekh* (for the king), accompanied by one of four city names: Zif, Socho, Hebron, and Memshat. While the sites of

the first three cities are known, the fourth is not mentioned in the Bible, and its site has not yet been identified.

On most of the handles found up to the present at Tell Gath, the inscription is illegible, but on some the traces of the name "Memshat" are visible (see Pl. I). If further excavations bring proof that the identification of Tell Sheikh el Areini with Memshat is correct, the whole problem of the boundaries between Judah and the Philistine city kingdoms will have to be re-examined.

Four areas were excavated during the 1958 season:

Area A (N.W. corner of the acropolis). Here the relationship was examined between the fortifications uncovered during the first season and the city within the walls. Three complexes of casemate walls were found on the edge of the Tell, all dating to various phases of the Israelite period. The uppermost was studied, and traces of a city gate were found. Within the gate a supporting structure was uncovered, as well as a paved courtyard. At a later period, this courtyard was covered a metre high with a fill of earth, which had been brought from the foot of the Tell and contained a mixture of sherds of various periods. Above it were signs of a fairly large conflagration, which may be connected with the sack of the city, and above the conflagration layer were the foundations of a large square building, perhaps a tower. Structural remains were also found on the edge of the acropolis. These may be sections of an inner wall, while the wall on the slope served as an outer bastion.

Area D (on the S.E. part of the high terrace at the foot of the acropolis). The expedition set itself the task of examining the depth of the occupation levels in this area and their stratification. For this purpose an excavation of 10 m. x 10 m. was made. So far, four occupation levels have been unearthed, in addition to the seven already known from previous seasons, and virgin soil has not yet been reached at a depth of over 9 metres. The three upper levels belong to the Early Bronze Age I and II (see jar in Pl. I), while the eight lower belong to the Chalcolithic period (fourth millennium B.C.E.). In level VIII, a large, well-planned building was revealed, with thick mud-brick walls still standing up to a height of over three metres.

Area F (at the foot of the acropolis, to the south). The stone wall disclosed here during the first season turned out, upon examination, to be the supporting wall of the glacis that formed part of the fortifications. It should probably be dated to the latest Israelite fortification complex, because three superimposed floors found below it all belong to the Israelite

period and are strewn with potsherds of the ninth to eighth centuries B.C.E.

Area I (on the highest point of the terrace of the Tell). This area was first examined this season, and structures were found which belong to the Middle Israelite period (tenth to sixth centuries B.C.E.).

The wide terrace which surrounds the Tell (with the exception of the north side) was not consecutively occupied after the Early Bronze Age II (beginning of the second half of the third millennium B.C.E. at the latest). Here and there were traces of a Middle Israelite occupation, mainly industrial installations sited outside the settlement on the Tell itself.

Four to five Middle Israelite, and two to three Late Israelite (Persian), levels on the Tell itself, were almost completely destroyed by the Early Arab cemetery on the acropolis. An Early Hellenistic level probably also existed and must have been similarly destroyed. There is some evidence that under the Middle Israelite levels there is an Early Israelite, and perhaps also a Late Bronze Age one.

As stated, the finds do not endorse the identification of this site with ancient Gath, not only because of the lack of supporting evidence (very little Philistine pottery) but because the Kingdom of Judah extended further west. Gath has to be sought elsewhere.

Hazor

Hazor. The expedition of Hazor has not only been one of the most important archaeological excavations in Israel, it has also fired the imagination of an entire generation of Israelis, steeped as they are in Bible lore. The director, Dr. Yadin, has already reported his findings: a magnificent publication describing the work has also appeared.

Annual Convention

The Israel Exploration Society had to turn away hundreds of eager students and scholars who wished to participate in its fourteenth Annual Convention, when the following subjects were discussed.

Safad and Upper Galilee. The Convention, attended by over one thousand people, opened in Safad on 30 September, 1958. The President, Professor B. Mazar, read a paper on "Galilee of the Gentiles in the Biblical Period". He was followed by Professor M. Avi-Yonah on "Jews and Greeks in Galilee", while Dr. N. Avigad spoke on "Ancient Synagogues in Upper Galilee". Members separated into three groups to tour various parts of Galilee, visiting ancient sites and geographical features. The President of



Gath. Jar-handle stamped with *lemelekh*
Memshat. Israelite period



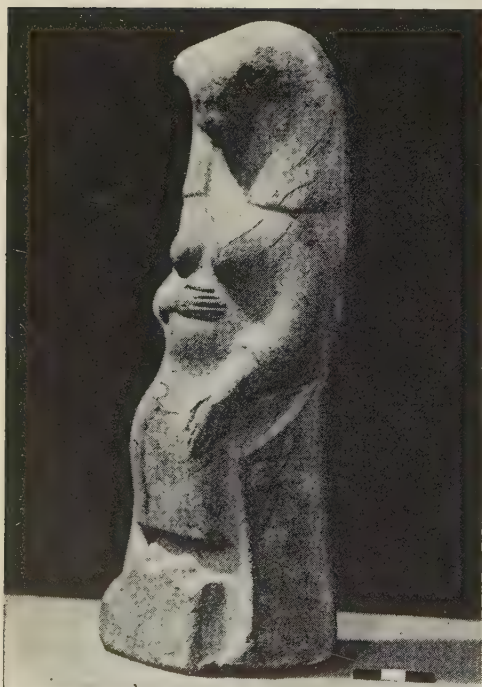
Gath. Pattern-combed jar of the Early Bronze Age



Kabri. Stone vase



Kabri. Stone vase



Akhziv. Pottery figurine of pregnant woman.
4th cent. B.C.E.



Akhziv. Faience figurine of Bes from
Phoenician cemetery



Azor. Pottery ossuary of the Chalcolithic period



Azor. Superstructure above opening of pottery ossuary of the Chalcolithic period
Decorated with human face



View of the excavations at Jaffa (Tel Aviv in the background)



Roglit. Mosaic floor in Byzantine church

Israel, Mr. Izhak Ben-Zvi, opened the fourth session with a paper on "Safad in the Days of the Ottomans", while General Y. Allon discussed "Safad during the War of Liberation". The sixth session was devoted to a symposium on the results of the excavations of Hazor, their interpretation and relation to the biblical story of Joshua 11 and Judges 4-5. The symposium took place in the amphitheatre of Kibbutz Ayeleth Hashahar before an enthusiastic overflow audience. Ten scholars took part and all agreed that Hazor was indeed the "head of all those kingdoms" and that further excavations and study are required before the entire historical picture can be reconstructed.

The Survey of the Negev

Dr. Glueck continued his exploration of the Negev: his book *Rivers in the Desert* summarizes the results. He concludes that on archaeological evidence the Age of the Patriarchs is to be dated earlier than has been done hitherto, i.e. to the Middle Bronze I period, ending in the nineteenth century B.C.E. After that, there was a break in the history of agricultural settlement in the Negev. In the eighteenth or seventeenth century B.C.E., Abraham would have found neither settlements nor safety there. The history of sedentary occupation in the Negev begins in the Late Chalcolithic period, in the latter part of the fourth millennium B.C.E.; it flourished during the Middle Bronze I period, between the twenty-first and nineteenth centuries B.C.E. There is then a gap till the Israelite period, between the tenth and sixth centuries B.C.E. The finds belonging to this period confirm the biblical stories in the Books of Kings and Chronicles when the Negev had a relatively high density of population and many fortified settlements. The most extensive occupation of the area took place during the Nabataean-Byzantine periods, which boasted such magnificent cities as Abdat and Shivta.

Restoration of Negev Cities

The Government Tourist Corporation, with the help of a grant from the American Information Media Guarantee Programme, has undertaken the restoration of the two gems of the Negev—Shivta and Abdat. The work is being carried out, under the supervision of Professor Avi-Yonah, by Mr. A. Negev, M.A., a graduate of the Hebrew University, and Mr. Yehoshua Cohen, a veteran settler of the neighbouring collective settlement of Sde Boker.

At Abdat the work of restoration has involved large-scale clearance of

the ancient remains. Removal of rubble and fallen masonry has brought to light remains of buildings and churches which demand a revision of our knowledge of existing ground plans and of the city's history. Named after the Nabataean king called Obdas, the city was built by the Nabataeans at the beginning of the third century B.C.E. and remained an important centre in the Negev through the Hellenistic, Roman and Byzantine periods. Its decline set in after the Arab Conquest, and it was abandoned in the tenth century and forgotten until its rediscovery in 1871. On top of the slope, workmen have revealed the bases of columns and a pattern of colonnades. A cross-shaped baptistry font for grown-ups has also been exposed, and near it a little one for infants. The floor of the church has been completely cleared, and also the priests' vestry, where chains, pieces of bronze lamps and jars have been found. At the entrance to the city the centrally-heated Roman baths have been fully restored. Of special interest were numerous small finds, including the complete parts of a large Nabataean painted cup made of fine egg-shell pottery, a gold necklace devised of triangular pendular links, a gold pendant portraying Astarte as a nude woman holding up her hair, a half-nude woman with wings and legs of a bird, and several figurines and vessels.

*Excavation at Kabri by M. W. Prausnitz on behalf of the
Department of Antiquities*

Two years ago, in the summer of 1956, a unique group of stone vessels—including an obsidian core and lid, a bone carving of a face, and strings of beads—was picked up by members of Kibbutz Kabri on the terraced slope north and above Ein Fawara, one of the four celebrated Kabri springs. A year later, a second group, again of exceptional objects, was collected, this time on the upper part of the same slope. The spot where the first finds had been made was excavated by the Department of Antiquities in August 1958, and it became evident that they came from tombs uncovered in a process of denudation.

The strata-cut revealed four levels, the lower three extending from the Pottery Neolithic to the Late Chalcolithic period. The top layer was a mixed stratum containing modern Arabic as well as early Arabic and Byzantine pottery. Except for a solitary Middle to Late Bronze Age find, there were no vestiges whatsoever of any other archaeological remains.

One tomb was found intact with a flint spear-point and a stone vessel similar to those previously found (see Pl. I and II). It lay close to the

surface and sunk into Level II, which is the Late Chalcolithic level of the strata-cut. A broken, pear-shaped mace-head, flints and a few but typical sherds—such as a ledge-handle, a few rims and bases—suggest a proto-dynastic or Palestinian Late Chalcolithic date for this level. In view of the absence, in the area investigated, of later archaeological remains to which the tombs could possibly belong, it stands to reason that they are not later than Level II, and in fact are contemporary with it.

The intact tomb consisted of two rows of stones laid parallel; between them the dead man was placed with limbs flexed.

Level III produced at least two burials, again with Chalcolithic pottery, but this time laid alongside the straight walls of houses. A number of axes, similar to Ghassulian, were found, though Ghassulian-type tools like the scraper were totally absent.

Level IV was remarkable for circular structures built of standing slabs. Near and beneath one round building a contracted skeleton was found. A pot was packed between two upright slabs. The level produced extremely fine retouched, leaf-shaped arrow-heads, spear-points, flat and polished axes, and long serrated knives. Among the outstanding finds are three votive axes of polished imported (Syrian?) stone. These tools suggest a Pottery Neolithic date for this level.

Akhziv

Akhziv. In the autumn of 1958, under the direction of Mr. Prausnitz, the Department of Antiquities carried out excavations in an ancient cemetery at Akhziv, between Rosh Haniqra and Akko (Acre). Traces of tomb-robbers, who had already started their depredations in antiquity, are evident everywhere. Some scores of tombs were cleared, belonging to the Israelite II and Persian periods. They may be classified into four types. In the first, the dead are buried with funerary offerings, and there are no traces of burning. In the second, the offerings were found in a layer of ashes above the shallow tomb. The third, which belongs to the Persian period, is characterized by the deep pits in which the dead and the offerings were placed. The fourth consists of well-built, monumental tombs, entirely different from the other, simpler, burials. The offerings usually consisted of large jars covered with bowls and containing burned human bones, and many bowls, plates and juglets. One tomb, probably dating to the fourth century B.C.E., yielded a beautiful pottery figurine of a fertility goddess represented as a pregnant woman (see Pl. II).

The tombs at Akhziv and their contents throw new light on local burial

customs in the Israelite period, and testify to the extensive trade relations of this region with the Phoenician coast (see Pl. II), Cyprus and the Western Mediterranean.

Azor

Azor (several kilometres S.E. of Tel Aviv). A tomb from the end of the fourth millennium B.C. was excavated early in 1958 on behalf of the Department of Antiquities by Mr. J. Perrot, assisted by S. Moshkovitz, surveyor. The tomb-cave, which is more than 10 metres long, contained a large number of pottery ossuaries, both complete and fragmentary, and some Chalcolithic pottery. The ossuaries were shaped like dwelling houses (see Pl. III); the collection of bones in them undoubtedly has some cult significance. Most of the house models are roughly rectangular, with an opening high in the front wall, and some stand on four or more feet. They have vaulted roofs, and sometimes the ends of the long beams which support the roof are indicated at both sides of the entrance. They are decorated with various patterns in red paint or with projecting ribs and bands, probably imitating domestic structural details. Above the entrance is a high, free-standing superstructure, often decorated with projecting noses, painted eyes and other human features. A number of round ossuaries point to the existence of round houses or huts at the time, probably made of reeds tied together at the top.

In May 1958, the Department of Antiquities further undertook a trial excavation of three different sites (Areas B, C and D) at Azor, under the direction of Mr. M. Dothan.

Area B. Inside a quarry, near the main Jerusalem-Tel Aviv highway, soundings were made near the tomb-cave excavated by Mr. Perrot. Remains of a settlement were found, connected—at least in its lower stratum—with the tomb-cave. In the upper stratum were remains of a Late Chalcolithic apsidal building on stone foundations.

In *Area C* a burial cave was explored, and dated by pottery found in a pit in its floor to the Hyksos period. The cave was cleared, it seems, at the beginning of the Late Bronze Age, and from this period down to the Philistine (Iron Age I) served as a funerary cave for human beings and animals, in particular horses and asses. In the lower stratum, 21 scarabs, belonging to the Hyksos and the New Kingdom periods, were found near the equine bones. The grave was evidently intended especially for horses; a relatively small number of human beings (their masters?) were buried

with them. Little pottery was found. In the upper stratum, a Philistine burial was uncovered, and an animal burial with it.

About 30 square metres were dug in *Area D*. In the upper stratum, tombs dating to the Middle Ages (from the eighth to the fifteenth centuries C.E.) were discovered. They were generally ranged underneath and close to a single row of stones. Some pottery was found, together with jewellery, particularly beads, rings, bracelets and a few coins.

At the depth of 1.5 metres, earlier burials were discovered, partly damaged by the upper tombs. About 30 graves were found, of the period from the beginning of the twelfth to the middle of the tenth century B.C.E. In those which were reasonably well preserved, it was possible to trace an identical method of burial. The bodies were laid out straight on their backs, almost in every case in an east-west direction, facing east or south, hands tight to the body and heads a little higher. In every grave a few objects were found, mostly pottery, metal and stone objects, or some jewellery. These objects were usually found near the head and right hand; in a few cases, rings and ear-rings were still *in situ*. The earlier pottery in this area is Philistine and parallels Strata XII-XI in the near-by Tell Qasile. The burials from the second half of the eleventh to the tenth century B.C.E. also yielded many objects of Cypro-Phoenician provenance (including juglets of the 'white painted' and 'black on red' types), together with local pottery. To judge from the context, there can be no doubt that the first appearance of Cypro-Phoenician pottery here is to be dated to the end of the eleventh or the beginning of the tenth century B.C.E. at the latest. Among the other discoveries should be mentioned a bronze mirror: the only contemporary parallel to it was published from Enkomi. With these burials were found five scarabs, dating mostly to the 19th dynasty, and three cone-shaped seals with animals engraved on them. These seals resemble those found in Strata VII-V of Megiddo, at Tell Abu Hawam and Enkomi. The main finds from the graves of Area D must be related to the time of King David (Tell Qasile, Stratum IX). They point to the flourishing commercial relations between the coastal plain and the Phoenician coast and Cyprus at the very beginning of the Israelite Monarchy.

As a result of this season's excavation, we can say that Azor, which was already settled in the Chalcolithic and Early Bronze periods, also flourished in the Middle Bronze Age II and in the Early Israelite period (Iron Age I). It is known from ancient sources only as a city of Dan through an addition in the Septuagint translation of Joshua XIX, 45, and from

Sennacherib's inscription as a town of Zidqa, king of Ashkelon. Now it appears also as a thriving city in the period of the Israelite conquest and of the United Monarchy.

Makmish

Makmish. The excavation site is near Herzliyah beach, north-east of Tell Makmish on the seashore (map reference 13141744). Excavations were carried out on behalf of the Museum Haaretz, Tel Aviv, in co-operation with the Department of Archaeology of the Hebrew University, and were directed by Dr. Avigad.

The remains of a sanctuary were discovered, consisting apparently of a large room with a small chamber annexe at its northern end and a spacious courtyard on the east. The best preserved part of the building was the plastered entrance wall facing east. In front of it were found the rectangular base of what presumably had been an altar, two plastered circular receptacles and a plastered open drain. Numerous votive figurines discovered inside the building and, outside it, miniature limestone altars and the like indicate its cultic character. Among the outstanding types of the figurines are long-bearded seated men, pregnant women and women holding infants in their arms. Their diverse styles show Persian, Phoenician, Cypriot, Egyptian and Hellenistic influences. Pottery and coins found on the site as well as structural details suggest a Persian date for the construction of the sanctuary and its radical alteration and re-use during the Hellenistic period.

Trial digging below it revealed occupation levels of the Israelite period (tenth to eighth centuries B.C.E.), indicating an early cultic tradition at this site.

Jaffa

Jaffa. Although the identification of Jaffa—biblical Yafo—has never been disputed, archaeological evidence of the early city came to light only last year. Already mentioned at the beginning of the fifteenth century B.C.E. in the Egyptian inscriptions at Karnak, and subsequently in the El Amarna letters, in the Bible (four times) and in the Sennacherib inscription, the mound or tell of Jaffa was not excavated until 1950. Even so, it was only in 1958 that Dr. Y. Kaplan, on behalf of the municipality of Tel Aviv-Yafo, succeeded in discovering part of the ancient place (see Pl. IV). So far six layers of Canaanite occupation have emerged.

The last Canaanite city discovered under the remains of the Israelite

period was completely destroyed by a fire so fierce that the brick walls turned red. This may indicate that the city was destroyed by the Israelites, who burned the oil jars they found in the houses and store-rooms of the city.

Of special interest was the discovery of the city gate and the hieroglyphic inscription revealing the name of the king in whose honour it was erected. He was the Egyptian Rameses II of the 19th dynasty, who ruled from 1301 to 1234 B.C.E. It may well be that the gate was put up to honour Rameses on his return from his dubious victory over the Hittites at Kadesh on the Orontes about 1296 B.C.E. The earliest layers of occupation so far found belong to the Hyksos period, about 1700 B.C.E., the latest to the Hasmonean. Ruins of a Hasmonean settlement—including a fortified tower—were discovered, dating from the first century C.E. Round, heavy stones at the base of the tower were identified as ammunition used to repel attackers in the Hasmonean struggle against the Romans. Evidence of later occupation must have been destroyed when the Arab city was built.

The excavations have revealed tools and sculpture, including the figurines of women, from three distinct historical periods. One figure was carved on the base of the gate-post of the earliest settlers; another was a small, delicate carving of a fertility goddess from the Canaanite period, and the third a small figure of a goddess dating from Hellenistic times.

Excavations at Ruhama, 1958

In the winter of 1947, a mosaic pavement was discovered by a member of Kibbutz Ruhama, 20 kilometres east of Gaza, not far from Kh. Jammama, which is a Roman-Byzantine ruin.

In August 1958, excavations were carried out there for a fortnight by the Department of Antiquities, directed by Mr. R. Gophna, Inspector, with Miss Ruth Sofer to assist him.

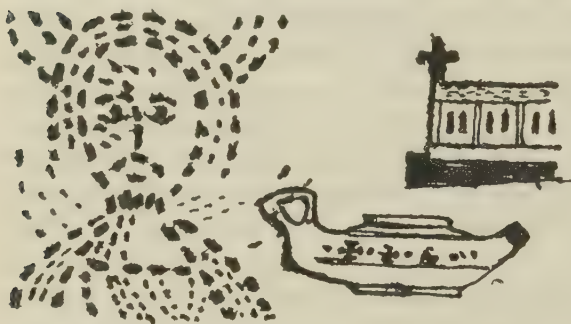
The pavement was found to be only a part of a large building (30 m. x 25 m.) used as a farm-house at the end of the Byzantine period. It was built in the oriental style with a central courtyard (paved with white tesserae) surrounded by several rooms, some paved with mosaics. It was orientated towards the east, its entrance being from the west. One of the rooms (10 m. x 4 m.), paved with mosaics bearing geometrical designs, was perhaps used at first as a dining-room. Later, a little apse was attached to its eastern side, which served as a chapel.

Under the pavement of the northern part of the courtyard there was

found a tomb, built of fine dressed sandstone, which consisted of a shaft, an arched entrance and two burial chambers where skeletal remains were found and five oil-lamps dating from the 6th–7th centuries C.E.

The water supply installations were also revealed. A large plastered cistern, built under the floor of the courtyard, received its supply from the water channels, and the water, before entering the cistern, was filtered through a little plastered basin.

Two Byzantine Churches



Byzantine church, lamp and mosaic

During agricultural work at *Kfar Truman* settlement, a Byzantine church with a Greek inscription was discovered. The excavations, carried out by Miss V. Zvili-chovsky on behalf of the Department of Antiquities, produced a plan similar to other churches

of the Byzantine period. The mosaic floor is well preserved. The inscription, in front of the altar, is not clear and the name of the priest is lost. At *Roglit* a Byzantine church of the sixth century was discovered during building operations. Here a fine mosaic floor of geometrical design was preserved (see Pl. IV): the designs include plants and fruit-trees, multi-coloured mosaics (black, grey, red, yellow, green and white) as well as a Shield of David. The church implies a wealthy community in this thickly populated part of the country.

THE SCANDINAVIAN SEAMEN'S CHURCH IN HAIFA ON ITS TENTH ANNIVERSARY

by PER FAYE-HANSEN

Ten years for an institution in the Holy Land is such a short span of time that it is almost ridiculous to stop and mark it. If, nevertheless, we do pause to review this brief past, it is not because we believe we have filled it



with great deeds, but rather because this institution has lived so closely in unison with the powerful rhythm of development of the State of Israel as to give us the sensation of living in the midstream of history.

The Scandinavian Seamen's Church in Haifa is, on the surface, an ordinary seamen's church whose first and primary task is to minister to the sailors calling at the harbour, and to offer them a corner of homeland in a strange country. The fact, however, that it is operating in the Holy Land and through the medium of men and women belonging to the "Carmel" movement, makes it a seamen's church *sui generis*. The idea of such a church in Haifa was born some ten years before the emergence of the State of Israel when, as a result of their biblical studies, its founders had realized that great providential events were maturing in this part of the world. On careful reading of the Word of God, and also from watching the signs of the times, they reached the conclusion that the conventional allegorical, or so-called "spiritual" interpretation of the prophecies—especially if considered as exclusively valid—was arbitrary and self-contradictory. Besides, why—with regard to the "Old Israel"—were

only the curses and ill-boding prophecies to come literally true? Admittedly, at that time—it was the eve of World War II, the heyday of Hitler and Mussolini—it looked very much as if the inveterate and wide-spread belief in the “curse” against the Jews was going to receive a most solemn and dreadful justification. However, at that same time, there was also in existence, in a most significant corner of the world, a tiny community engaged in an unequal struggle which, if concluded successfully, would give the lie to that “curse”. Was not the struggle of the Jews for a home in the Promised Land as significant a “sign of the times” as Hitler’s persecutions? Moreover, was not their success destined finally to prove that God is no revengeful, blood-thirsty Moloch, but a loving and merciful Father, abiding by His decisions and promises? How strange that so many Christians throughout the world did not see the implications, did not trouble themselves about the greater glory of God, indolently preferring to believe allegories rather than the Word of God!

The present writer, back in the North from his first pilgrimage to the Holy Land in 1938, endeavoured during the War to arouse interest for Israel in Norway and Sweden: he approached Christian institutions and sailors’ organizations, but he did not at once meet with understanding. The political situation of the Middle East was veiled in mist: Haifa was far from being a promising proposition. There seemed to be little point in establishing a Scandinavian seamen’s church in a small Mediterranean port where, anyway, only few Scandinavian ships would call. But those who read their Bible with care saw the future of Haifa with the eyes of Dr. Herzl: as a large modern city where, in an atmosphere of tolerance and broad humanity, the West would meet the East, and where Scandinavia would once again come in touch with the Holy Land.

One could already witness the first realizations of this vision before the end of the British Mandate: in fact, the volume of Scandinavian shipping calling at Haifa was continually increasing, and hundreds of Scandinavian sailors visited the town to enjoy its amenities and to exchange news and ideas with the British naval and police personnel stationed there.

The present writer, who revisited the Holy Land at that time, happened to learn something about the sort of information Scandinavian sailors were provided with by their Mandatory colleagues. He was simply horrified to find that, even after the wholesale extermination of the Jews in Europe, anti-Semitism was rampant almost everywhere, and that Scandinavian sailors were treated to this poison, of all places, on the shores

of the Land of the Bible! It was high time to do something about it. But what and how? Perhaps by recalling attention to a few fundamental truths. Little could be achieved with those who had no religion; although even they might profit from correct information. But those who claimed to be Christians, could they not be reminded that all, or most, of our religion was based on the Bible; that the Bible was given us by the Jews; that the Bible was a monument of God's love of the Jewish people; that it contained definite promises to this people, meant to be kept and not broken by a shrewed shift of "meaning"? Sure enough, "modern" thought and science had done much to impair the belief in the Bible. But there was at least one science that appeared to confirm that "the Bible was right", that it contained correct and not fraudulent or childish information: and that science was archaeology.

In 1945, the Scandinavian Carmel Institute was founded for the purpose of furthering a more intensive study of the Bible and biblical archaeology in a true evangelical tradition. It aimed at the establishment of a spiritual link between the peoples of Scandinavia and the Jewish people in Palestine who at that time were desperately striving to bring in the remnants of Hitler's camps and to defend themselves against the enemies who combined to finish off in Palestine the work of Hitler. The Institute started its work in the Northern countries: it held public meetings, organized petitions, began to publish a monthly magazine—at first in Norwegian and later also in Finnish and German—and established a special Christian News Agency for Jewish and biblical subjects. The latter was to prove of some value, especially during the crisis of the Mandate and the emergence of the State of Israel in the years between 1946 and 1948.

But all this was not enough. The "Carmel" movement felt that a Scandinavian bridge-head was needed in Palestine: a centre where Scandinavians could get in touch directly with Israel and the Bible. This meant a seamen's church in Haifa. The idea eventually materialized in March 1949, when the former German and Scottish church in Haifa was made available to the present writer by the Israel Custodian of German Property. At last there was a place where Scandinavian sailors calling at Haifa could be welcomed by pastors speaking their own languages; at last a meeting place where they could come in touch with Israelis and establish fruitful and inspiring friendships. Only few sailors would attend our services at the beginning, but soon the numbers increased until they reached the average of about 6,000 per annum.

In the past four years, the Scandinavians have been joined by German sailors, and thus our work of interpreting Israel and the Bible to the North has been widened in its scope. Our guests were not only offered services and lectures but also shown Israel films, and very often they were taken around the country by our "touring chaplains", who would explain to them the historical sites and the rebuilding of Israel in the light of biblical history and prophecy. In the course of the past ten years, about 12,000 Scandinavians were guided by the Carmel Church to attend services on the shores of the Lake of Galilee or at other sacred sites, including the distant port of Elath on the Red Sea.

The friends and sponsors of the Scandinavian Seamen's Church in Haifa, who anticipated the ingathering of the exiles, the rebuilding of the country, and the re-establishment of Jewish sovereignty in the Promised Land, look back, therefore, on the modest but strenuous endeavours of their institution with a sense of contentment and prayerful gratitude. Israel is today a reality, Haifa an important Mediterranean port, and the little Carmel Church an effective instrument for fighting anti-Semitic prejudices and creating understanding for the Jewish people among thousands of Scandinavians crossing the oceans and relating their experiences to their people at home.

In pursuing these aims, the Seamen's Church in Haifa remains a genuine and faithful child of the Scandinavian Church. There is not the slightest disloyalty to its parent in its emphasizing the biblical prophecies concerning the restoration of Israel; a theological element which had almost been forgotten by official Protestant theology. It is owing to this oblivion, or disregard, that the State of Israel became a sort of challenge to the Church of today. By its practical approach, based on the literal understanding of those divine promises, the Scandinavian Seamen's Church in Haifa believes it can meet this challenge.



UNDERSTANDING AND FRIENDSHIP BETWEEN JEWS AND CHRISTIANS

by BRUNO HUSSAR
Order of Preachers

It is with great satisfaction that the Catholics, who are striving in Israel and in other countries to break down the barriers of misunderstanding that divide the Christian world and the Jewish people, welcome the foundation in this country of the Committee for Inter-Faith Understanding in Israel and in the World. The Committee comes in time to add its efforts to those of all men of goodwill who are endeavouring to achieve the same aim abroad. I should like to mention here a few such attempts that are being made in the Christian world.

The Conference of Seelisberg and the Organizations for Friendship between Jews and Christians

After the mass destruction of Jews by the Nazis, large sections of the Christian world realized that every possible effort must be made to stamp out anti-Semitism.

In the summer of 1947, a first international conference was convened in Seelisberg, Switzerland, by the National Council of Christians and Jews of the U.S.A., and brought together about eighty members—Catholics, Protestants and Jews—from eighteen countries. The object of the conference was to make a survey of anti-Semitism in post-war Europe and agree on a common platform to combat its development.

An important result of the meeting was the formulation of definite suggestions, known as the “ten points of Seelisberg”, for the suppression of any germs of anti-Semitism that might be found in Christian teaching.

Another result of the Conference of Seelisberg was that a number of inter-faith organizations for friendship between Jews and Christians were founded in various countries, including France, Germany and Switzerland: in Great Britain and the U.S.A., Councils of Christians and Jews were already in existence.

The activities of the various local groups of these organizations have

not been very important in themselves. In fact their aim was not to undertake any inter-faith work *strictu sensu*; but, by meetings and contacts between Jews, Catholics and Protestants, to provide an opportunity for each to learn to understand men and groups of a different faith, and thus enable them to create conditions for better mutual relations within their community.

At the World Conference in Basle, in 1950, the various organizations for friendship between Jews and Christians appointed an international secretary: the national secretaries meet periodically.

Catholic Activities for Better Understanding

Apart from this social activity for promoting better understanding between Christians and Jews, a number of institutions have been founded in the Catholic world since the end of the second World War, with a view to promoting a deeper insight into the problem.

In France, the periodical *Cahiers Sioniens*, founded in 1947 and later associated with a centre of studies and documentation, proved to be a remarkable achievement. Under the guidance of Father Paul Démann, it gives Catholics a better knowledge of the common patrimony they share with Jews, of Jewish history, traditions and life; it fosters a proper attitude among Christians towards Jews, thus creating in their midst the conditions for a deep and genuine *rapprochement* with the Jewish world.

Special mention should be made of a book published by Father Démann in 1952: *La Catéchèse Chrétienne et le Peuple de la Bible*. As the result of a critical survey of two thousand books written in different French-speaking countries for the religious instruction of Catholic children, Father Démann puts forward in this book suggestions for a re-appraisal of the spirit and methods of teaching. Since the publication of this work, several religious manuals have been published in revised editions and new ones written in accordance with Father Démann's suggestions.

The great interest shown in France nowadays in anything that concerns Israel is not limited to political and social matters. A great number of Catholic periodicals publish articles and profound studies of Jewish life and thought. Two publications of the Dominican Fathers, read by the *élite* of French-speaking Catholics, also deserve mention: a special issue of the monthly *Lumière et Vie* (Lyons) with articles by Emile Touati, *Panorama of Contemporary Judaism*; Renée Neher-Bernheim, *The Election of Israel*; André Chouraqui, *The Messiah of Israel*; Paul

Démann, *Jews and Christians throughout the Centuries*; M.J. Stiassny, *The Dialogue between Jews and Christians in Israel*; and a special issue of the quarterly supplement of *La Vie Spirituelle* (Paris) entitled *The Jewish Religious Soul of our Times*, with texts by Abraham Isaac Kook, Rabbi Nahman, Prof. S.H. Bergmann, and A. Chouraqui.

In Germany, the *Freiburger Rundbrief*,¹ of which the guiding spirits are Dr. Karl Thieme and Dr. Gertrud Luckner, is devoted to a similar purpose. Its policy is conditioned by the special features of present-day Germany: it combats the Nazi spirit—the revival of which is always to be feared—and advocates material and moral reparation for the sins committed by the German people against the Jews.

In the U.S.A., the *Institute of Judaeo-Christian Studies*,² founded by the Rev. John Oesterreicher, arranges discourses and lectures and publishes *The Bridge*, a year book of Judaeo-Christian studies, of which three volumes have already appeared.

In Holland, a Catholic Committee for Israel³ came into existence in 1952. A modest bulletin is sent monthly to three hundred subscribers.

In 1958, Mgr. Ramselaar, the President of the Committee, organized an international conference in Apeldoorn for the exchange of information among Catholics devoted to theological and practical work concerning Judaism and Israel. Mgr. Ramselaar has just spent a short time in Israel as the guest of the Government.

In Spain, the *Instituto Arias Montano*⁴ for the study of Judaism and Near-Eastern culture publishes, with the collaboration of noted scholars, a scientific periodical, *Sefarad*. Its object is to study the considerable treasure of material on Jewish life and thought in the history of Spain. Although the institute and its publications are not officially Catholic, a great number of the contributors are priests, and their activity has created substantial contacts between Catholic and Jewish scholars throughout the world.

In Israel, the *St. James' Guild*, approved by the Latin Patriarch of Jerusalem in 1955, comprises a number of Catholic laymen and priests. According to its statutes, "the Society, wishing to be a link between the

¹ Werthmannhaus, Freiburg i. Brissgau, Germany.

² Seton Hall University, 31 Clinton St., Newark, N.J., U.S.A.

³ Mgr. Ramselaar, Klein Seminarie, Apeldoorn, The Netherlands.

⁴ Consejo Superior de Investigaciones Científicas, Instituto Arias Montano, Madrid and Barcelona, Spain.

Jewish people and Christendom, will combat anti-Semitism in all its forms and will strive to develop mutual understanding, sympathy and friendly relations between the Catholic world and Israel."

The personal friendships between certain members of the St. James' Guild and those of the Committee for Inter-Faith Understanding have already led to some positive results; and there is much hope for a further spread of this friendly spirit.

In the field of scholarship, some Catholic priests are studying Jewish Sciences at the Hebrew University of Jerusalem. It may be expected that a greater number will avail themselves of this opportunity to acquire a deeper insight into Jewish learning, and thus will make their contribution from within the State of Israel—the heart of the Jewish world—to those efforts of promoting understanding which have already been initiated in other parts of the world.

The Conditions for Fostering a Spirit of Brotherhood

As a conclusion to this survey of the activity for better understanding between Christians and Jews, may I venture a few suggestions.

In the course of the history of the relations between Jews and Christians, two orders of opposition may be distinguished:

1) The theological opposition inherent in the two faiths: on this ground, Christians and Jews cannot do anything except pray God, our Father, that He may unite them in His knowledge and love.

2) An actual opposition, that impregnates the mentality of Jews and Christians alike, resulting from the accumulated inheritance of more than nineteen centuries of conflicts on juridical, social and economic grounds. Here, a common action can and must be undertaken.

According to the statutes of the Committee for Inter-Faith Understanding, its first aim is "to foster a spirit of brotherhood and tolerance, without impairment to the integrity and identity of each religious group."

Three conditions seem to me essential, on the part of Christians and Jews alike, for the creation of a true spirit of brotherhood:

a. Each one should agree to consider the historical facts with which his religious group is reproached, to recognize the responsibility of his brethren in faith who have sinned, to feel that he shares this responsibility and to pray God to pardon those sins.

b. One should accept the fact that, nearly always, the knowledge a Christian has of Jews and of Judaism, and the knowledge a Jew has of Christians and of Christianity are full of inaccuracies, prejudices and misun-

derstandings. Each one should therefore have the will to discard all false ideas, to reject unfounded judgements, and endeavour to acquire a true understanding of those of his brethren who do not share his religious beliefs.

c. Each one should be true to—that is, live in full accordance with—his own convictions; and at the same time should sincerely respect the convictions of his brethren of another faith.

It will be long before these three conditions are fully satisfied; nevertheless, for the future of humanity it is essential that all men of goodwill should endeavour to attain this ideal in accordance with the great commandment: "Thou shalt love thy neighbour as thyself" (Leviticus 19:18 and St. Mark 12:31).

It is encouraging to see that, for the first time in history, an ever-increasing number of Christians and Jews devote themselves, not only as individuals but also as community-leaders, to bring this high ideal to its practical realization.

REVIEWS OF BOOKS

ISRAEL, MEIN VOLK, by MOTHER BASILEA SCHLINK, Oekumenische Marienschwesternschaft, Darmstadt-Eberstadt, 1958.

In 1947, a group of Protestant young women in Germany, led by Dr. Klara Schlink, founded an association named the "Oecumenic Sisterhood of Mary" which was, paradoxically, to develop into a regular monastic order. The young women adopted special names—their spiritual leader calling herself Mother Basilea—and went to live in a house which they themselves erected in Darmstadt-Eberstadt. There, they devoted themselves to work and prayer, especially for the Jews. They soon attracted the attention of wide circles

in Germany, for, in adopting this form of life, Mother Basilea and her sisters gave expression to a feeling which seems to have been widely spread in post-war Germany: a feeling of guilt and remorse for the horrors perpetrated by the Nazis against millions of innocent people, and particularly against Jews.

A liturgy of penance was introduced by the community, and prayers for forgiveness of the sins committed against God's Chosen People. "God required this prayer service when he showed us that the hands of all of us who failed to oppose the murder of the Jews were stained with blood."

(*Oekumenische Marienschwestern-*

schaft, Weg und Auftrag, 1955, p. 63).

In the present little volume, Mother Basilea has put on record a testimony of loyalty to God's people and its Land and, at the same time, a powerful confession of guilt of the German people, bowed down by collective shame. In three chapters often reaching prophetic heights, where the reader is carried away by the depth and simplicity of her living faith, Mother Basilea shows the ways of God with His people in judgement and in mercy, and holds up to her own nation a mirror reflecting its transgression against humanity and God's decrees.

"Cain could find no way to contrition, for he said: 'My sin is greater than can be forgiven.' (Gen. 4:13). If we Germans were to reach this point at least—the acknowledgement that our sin is great! But most of us do not even realize this. How else, after these awful happenings, could the Christian community remain so apathetic towards Israel? Should we not all hang our heads in shame? How can we still face our Jewish brother, after having done this to his people? Yet, strangely enough, we no longer have any feeling of honour or shame in this so vital a matter, we seem to have lost all feeling for this greatest of sins, in spite of the fact that we evangelicals talk so much of sin and justification and of pardon by grace. We know all this in our minds, but there is no true recognition within ourselves of sin

and justification and forgiveness. We do not realize that we—yes, we—are the sinners and that it is we, therefore, who must atone, who require the grace of God and His forgiveness. Since we do not recognize our sin, we also fail to seek forgiveness; and that is why our guilt lies so heavily upon us." (Pp. 64–65).

Weighed down by the horrors of the past, the author finds solace in the promise of the future—the divine promise of a land for the remnants of a persecuted people, the divine promise that survival is assured for Israel.

"That is why this people could not perish, though most of the other nations of antiquity did perish, because the Lord is desirous of redeeming all of His pledges. That is why the hour of salvation which we are witnessing at present had to come. The fulfilment of those pledges is now beginning to take shape before our eyes just as the numerous warnings of judgement to His people were literally fulfilled: for was not God's people literally scattered among the nations (Deut. 4:27), and was it not literally without king, without prince, without sacrifice (Hosea 3:4)? Indeed, the nations looked upon that people as a 'curse' (Zech. 8:13). It is certain, therefore, that the promises, like the curses, will find their literal fulfilment, for everything contained in the Word of God is literally and precisely fulfilled.

"And if we Christians regarded—and continue to regard—the curses and threats of the Old Testament as applying to Israel literally, we must, by the same token, accept the promises of grace for Israel too, and believe that they will be fulfilled in relation to the living people of Israel just as literally and actually as the curses and threats. We must really believe that these promises will be redeemed for the benefit of Israel and not for us Christians, for it would not be logical to charge all the warnings to Israel's account and all the promises to ours. Such promises of the blessing and revival of the Land thus should not be understood spiritually as applying to the community of the New Testament, but in a very worldly and concrete sense as applying to a living people, the people of Israel." (P. 101).

"...Ah, we cannot even conceive of God's unbounded paternal love as He waited in anguish throughout those two thousand years until He could turn His face toward His people once more, until He could put an end to His greatest scourge, the dispersion among the nations of the world, and grant a respite to His people—the home-coming to the Land of the Patriarchs. How He must have bided His time until the exiles became a people that has finally, after centuries of estrangement and hatred among the nations, been granted a state of its own in

which free citizens can move about proudly and happily because they are outlawed strangers no longer. What joy it must be for our Father in Heaven to see His people able at last to develop its talents where they were intended to be applied, namely, in its own land, on its own soil that had been denied it for centuries." (Pp. 104, 105).

Thus, Mother Basilea sees in the State of Israel a concrete proof of the fact that there is no such thing as "the repudiation of Israel", but rather the steadfast faithfulness of God to His people, emerging "through darkness to light, through chastisement to supreme grace."

Israel Ben-Horin

LA MUSIQUE SACREE AU IIIème CONGRES INTERNATIONAL DE MUSIQUE SACRE. Editions Richard Masse, Paris. 350 pp.

This magnificent volume, published by the *Revue Musicale* in the form of a special number, is a collection of the most important papers read at the Third International Congress of Sacred Music which was held in Paris in July 1957. The interest of the material assembled goes far beyond the limits of religious music as such, for religious music had a profound influence on the creation of European secular music for many centuries and is, even today, the source of inspiration for a by no means negligible number of modern composers.

The book opens with the Encyclical Letter of the late Pope Pius XII on sacred music and then reproduces the various contributions to the

Congress, methodically grouped according to subject. The group devoted to the "Chant of the Orientals" includes articles dealing with the origins and certain aspects of ancient Jewish music; among them, the study by Dr. Leo Levi entitled *Neumes, les Notations Bibliques et le Chant Protochrétien*, which is the only contribution from Israel to the Congress.

The Hebraic origin of the liturgical chants used by the first Christians can no longer be doubted: we have convincing evidence in the Gospels and also in the Encyclical Letter mentioned. The originality of the work of Dr. Levi, which supports this view, lies in the method employed rather than in the conclusions reached. The author has accomplished an important feat of documentation based on thousands of liturgical melodies, Jewish and Christian, as transmitted by oral tradition, which he himself has collected and compared.

Dr. Levi is careful to warn us that a simple comparison between the Jewish liturgical melodies of our days and the Ambrosian and Gregorian chants does not allow of any valid conclusion. In fact, the Synagogue and the Church have, in the course of the last twenty centuries, been subject to numerous influences varying with time and place, and it is clear that the influences of this "sophisticated" music have radically changed the original style and character of religious music. On the other hand, there are elements which permit us to trace the sources of the oral tradition which has persisted up

to this day. It appears that the Jewish communities of Italy and Greece have retained almost authentic ancient melodies, Roman and Byzantine: whereas, on the Christian side, we can have recourse to the Syro-Jacobites, an Oriental Church whose ritual is preserved in the Aramaic language and which, isolated from the West in the midst of the Moslem world, has kept intact traditions dating from a very ancient period, possibly pre-Islamic.

Valid indications are also contained in the written tradition. The Jewish *te'amim* constitute a scale of tones which are prescribed for the chanted narration of biblical texts. There are different traditions and different kinds of *te'amim*: some come to us from the Tiberias school (10th century), while others have their origin in Babylonia and Palestine, in the period between the 4th and 9th centuries. In the Syriac and Byzantine grammarians of the same period, we find systems of phonetical transcription which enable us to study the principles applied in the chanted reading of the Bible and the Gospels. It was a perfectly natural development that the first Christians should have adopted oriental melodies which were also used for reading the Bible, and it would be erroneous to claim that the Church had a monopoly of this music. Jesus and the Apostles recited the Psalms and the Prophets in the melodies belonging to the oriental folk-lore, and both Church and Synagogue (and perhaps also the Coenobites of the Dead Sea as well as the

Jewish-Christians of the first century) naturally drew their liturgical melodies from this common source.

The "cantillations", or "chanted reading", of the holy texts constitute a form of oriental musical expression based on the alternation of a solo voice and the chorus of the congregation. All these melodies are based on two parallel musical motifs which are in fact only a translation into musical language of the character of biblical poetry, the parallelism of the two parts of each verse. The origin of the principle of *responsum*, that is to say of repetition, with the tone variations of two musical elements, goes back to the "Songs of Praise" of the Assyrians. On the other hand, the Church art with its "responsorial" and "antiphonal" chant has, through the medium of the music of the church of St. Mark with its two organs, influenced the Venetian art of the Gabrieli and, thereby, the art of the fugue of Bach. This principle of alternation is diametrically opposed to the character of Greek and Greco-Arabian poetry which obeys the laws of the fixed metre, of rhyme and rhythm. The Gregorian "psalmody" and the Jewish *te'amim* as well as melodies of Oriental Jewish prayers are, on the contrary, based on the parallelism of two melodic motifs, not bound by any fixed rhythm.

The study of Dr. Levi is based on texts and recordings, that is to say on an extremely extensive musical and scientific documentation, for which he supplies references, and his

hypotheses rest on solid arguments which it would be difficult to refute. It is to be hoped that he will pursue his valuable researches in which the Christian world has shown so deep an interest.

O. L. Ivel

NEA ΣΙΩΝ

ΕΚΚΛΗΣΙΑΣΤΙΚΟΝ ΠΕΡΙΟΔΙΚΟΝ
ΣΥΓΓΡΑΜΜΑ, ΕΤΟΣ Ν', ΤΟΜΟΣ ΝΓ'

The Western Christian will read the four issues of this periodical, which have appeared in 1958 with the greatest interest. *Nea Sion*, the organ of the Greek Orthodox Patriarchate of Jerusalem, is naturally in Greek. However, if the reader still remembers the elements of his classical Greek he will have no difficulty with the language, which indeed is much simpler than that of Demosthenes. He may not even have to refer to a dictionary and will probably encounter no grammatical difficulties.

We mention this because the publication we are discussing is not just a popular magazine for religious edification but a journal of high intellectual standard.

A rapid glance at its pages and bibliographies will convince the reader that the Editor of the review and his collaborators are careful, as a rule, to substantiate their statements by recourse to sources: the most important reviews of the great Western creeds, the most renowned writers and authorities are constantly consulted and quoted.

The Christian reader from West-

ern lands will obtain from this publication an extensive view of the church life of the Orthodox Community in the Holy Land. Thus, for instance, on page 50 he will find a paschal message from the Patriarch of Jerusalem to the Oecumenical Patriarch of Constantinople; or on page 85, a most vivid account (by the Archimandrite Jacob Kapenekas) of a pastoral visit of the Patriarch to the Orthodox Community in Israel. On reading the recently promulgated Statutes of the Patriarchate, he will gain an insight into the life and organization of a Near Eastern "Community".

In such a publication historical research obviously occupies considerable space. There are, for example, two chapters of a study by George Mouike on John of Damascus. In the first (page 131)—a biography drawn from numerous sources and supported by a considerable bibliography—the author studies the close relations of the great Eastern Doctor with the monachism of the Holy Land: the chapter is concluded by an analytical catalogue of St. John's literary production. In the second chapter—which apparently is not the last—St. John's doctrine is studied, and especially his views on such divine attributes as prescience and charity. Attention should also be drawn to the two articles (published posthumously) by Sophronios Eustratiados, Metropolitan of Leontopolis, on the poets and hymnographers of the Orthodox Church. One has only to glance at the bibliography arrayed

to realize the interest which this subject appears to have aroused in both Western and Eastern learned circles. The question of adapting the liturgy to the needs of the times and to the mentality of the environment is in fact no innovation of our own time, nor is it a problem faced by the Western Church alone. How many times did Westerners describe the Orient as the "immobile East?" Why was it immobile for them? Because they did not know it. To anyone reading the above study, it will become quite clear that the forms of prayer in the Greek Church never reached a state of crystallized immobility.

Space does not permit us to touch upon the many other subjects to be found in this journal. We should like to mention, however, the theology underlying Father Kapenikas's article on the Holy Places, for his thought is our own: the Son of God, who from all eternity has been in the glory of heaven, was incarnate and lived among us on earth. In no other place in the world does the very soil manifest the glory of the Eternal as in this Land: here one seems to perceive. His voice at almost every step. In no other place in the world do the flowers of the fields or the birds of the skies evoke the splendour of Solomon to remind us of the glory of the other world. Jerusalem is the City chosen by God to be the abode of His presence, and the Holy Land is the country to which the eyes of men will turn with love and veneration till the end of time.

Abbé Adolphe Viseur

THESAURUS OF JUDAEAN COINS
FROM THE FOURTH CENTURY
B.C. TO THE THIRD CENTURY
A.D., by ARIE KINDLER. Photographs by
ALFRED BERNHEIM. Published by the
Bialik Foundation, Jerusalem, 1958.

Numismatics, nowadays, is pursued in deadly earnest, while earlier numismatists were mainly amateurs. This may account for the twofold aspect—the aesthetic and the scientific—which characterizes most books on coins. As a rule, the second aspect predominates and overshadows the first. The present work, however, is frankly a book for lovers of coins, and the scientific knowledge of Dr. Kindler is made to serve an artistic purpose.

The volume offers some 70 reproductions of 46 coins, illustrating the ancient history and culture of Palestine from the Persian period (*c.* 375 B.C.E.) down to the time of Emperor Valerian (253-268 C.E.). Prefaced by a general introduction, the photographs are followed by a historical explanation of the coins themselves. The first 22 coins refer to Jewish history. Beginning with the “Yehud” coin struck in Persian times (the earliest minted in Judaea), the Thesaurus shows specimens from Macbean, Herodian and Roman times,

concluding with particularly interesting specimens minted during the First Jewish War (66-70 C.E.) and the war of Bar-Kochba (132-135 C.E.). Among the earlier Roman coins is one with a *lituus* on its obverse side and the legend: *Tiberiou Kaisaros*. From its date (the eighteenth year of the Emperor’s reign, 31-32 C.E.), we learn that this is the coin of Procurator Pontius Pilatus...

The 24 that follow are specimens of Palestinian city-coins and represent: Aelia Capitolina, Nicopolis, Diospolis, Eleutheropolis, Joppe, Ascalon, Gaza, Raphia, Sebaste, Neapolis, Caesarea Maritima, Tiberias, Diocaesarea, Dora, Ptolemais, Gaba, Nysa-Scythopolis, Gadara, Hippos, Petra, Caesarea-Philippi (Paneas) and Philadelphia.

The purpose of the work is “to bring out the historical and artistic values of the coinage of Palestine.” This purpose has been fully achieved: the compilers have treated their coins as though they were cut gems. This applies not only to Dr. Kindler, who selected them, but also to Mr. Alfred Bernheim, the photographer, and to the Bialik Foundation which made possible the publication of this delightful book. C. W.



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